



AYURVEDA DIETETICS AND HEALTH CONSERVATION

Dr KHYATI, MD Swasthavritta

Assistant Professor

Department of Swasthavritta and Yoga

Kunwar Shekhar Vijendra Ayurvedic Medical College and Research Centre, Shobhit
University, Gangoh, Saharanpur, UP, Bharat

ABSTRACT

Health is a small term with a huge meaning ensuring wellbeing of all its dimensions and *Ayurveda* embraces it as the most crucial aspect of life by stating it as its prime objective as *Swasthasya Swasthya Rakshanam*. This can be maintained by various attributes like *Dinacharya* etc. One such attribute is *Ahara* which is one of the *Tryopstambha*. *Ahara* is also known as *Mahabheshaja* and it is clearly stated that one must take that *Ahara* which maintains the health of a person and also restricts the disease development. *Ayurveda* Dietetics (*Ashtaharavidhivishesayatana, Ahara Vidhi Vidhana, Pathya Apathya* etc) is a complete food regimen from preparation to ingestion of *Ahara* by a person for good health and wellbeing. Present day scenario is only focused on number of Calories consumed during a meal irrespective of the type of food and method of preparation as well as its consumption leading to disturbance in on *Agni* resulting into various diseases up to genetic disorders. Objective of this paper is to emphasis the observance of these dietetic rules in daily life for Health Conservation. *Ayurveda* Classical texts, books, journals etc are studied and analysed for this review article. As per texts *Prakriti, Karana, Samyoga, Rashi, Desha, Kaala, Upyogta and Upyogasamstha* helps in preparation of good quality food. Observance of *Aharavidhi vidhana* helps in proper digestion of food. Use of *Nitya Pathya* helps in *Dhatu* and *Uttama Dhatu* formation. Food prepared in *Ayurvedic* way is conducive for physical and mental health as it overwhelms body, mind and soul with Positivity and Happiness. This brings up to a conclusion that Observance of *Ayurveda* Dietetics can help in Conserving the Health of the individuals, community as well as the forth coming generations.

Keywords: *Ayurveda* Dietetics, *Ashtaaharavidhivishesayatana, Pathyaapathya, Health, Health conservation*

INTRODUCTION

Ayurveda dietetics is a complete regimen from food preparation to ingestion and digestion without hampering the *Agni* and hence helping in providing a holistic health to an individual. As the Present-day dietetics is focused merely on the Calories consumption *Ayurveda* gave the true meaning of *Ahara* as *Mahabheshaja* and one who follows the rules of *Ayurveda* tends to enjoy A Good and Positive health and is able to achieve the Life Goals or *Purushartha Chatushtya* easily. *Ayurveda* dietetics include *Ashtaharavidhivishesayatana (Prakriti, Karana, Samyoga, Rashi, Desha, Kaala, Upyokta and*

Upyogasamstha), *Pathya Apathya* etc and they can be followed today also with certain modifications for bringing a balance in our fast pace life which will help in conserving health of not only the individual but also the community as well as the future generations

MATERIALS AND METHODS

Ayurveda Classical texts, books, journals etc are studied and analysed for this research article.

OBJECTIVE

To emphasis the observance of these dietetic rules in daily life for Health Conservation

HEALTH DIMENSIONS

Health is a state of complete physical mental and social wellbeing and not merely an absence of disease of infirmity as per WHO. There are further more dimensions like Behavioural, Nutritional, Occupational etc. *Ayurveda* describes Health of an individual as the one who has Harmony in all *Doshas*, *Agni*, *Dhatu* and *Malakriya* to be functioning properly has balanced physical health. *Prasanatmaendriyamanah* emphasis on happy mind, senses working properly and content soul leads to Good Mental, Social and Spiritual Health and such an individual can be Completely Healthy. Nutritious and conducive food is required for attaining a good health.

CONCEPT OF AHARA

Ahara is considered as the food like eatables, lickables, drinkables which are ingested by mouth. *Ahara* is one of the sub pillars of the body which helps in sustenance of life. It has been given the place of *Mahabheshaja* as one who takes *Pathya Ahara* does not get diseases easily as it helps in growth, development and enhancing the *Uttama Bhava Ojas*. *Acharaya Charaka* explains that intake of *Pathya Ahara Vihara* helps in curing the diseases as well as do not let them to reoccur. *Acharya Sushruta* also emphasises on the benefits of *Ahara* as it provides vitality, strength, sturdiness to body, enhances enthusiasm, memory, *Agni*, life span, lusture and *Ojas*. Apart from physical benefits it is also responsible for Good mental health thereby enhancing the memory.

AYURVEDA DIETETICS

Ayurveda Dietetics is a complete package for not of the food preparation but also how to ingest it for good digestion without hampering the *Agni* and result in *Dhatusamya* for a good health. *Ayurvedic* dietetics includes *Ashtaharvidhivisheshayatana* : *Prakriti*, *Karana*, *Samyoga*, *Rashi*, *Desha*, *Kaala*, *Upyogta* and *Upyogasamstha*.

Prakriti (Nature of food): It denotes the natural qualities of the food as well as medicine. It is related to the *Gurvadi Gunas* for a particular food or medicine in perspective of digeston. Examples are: the *Guru Guna* of *Urada*, *Laghu guna* of *Mudga* or *Shashtikashali*. Flesh of *Shukara* (pork) is heavy while that of deer is light.

Karana/ Samskara (Method of Food Processing): It is the processing of *Ahara Dravyas* which results in enhancement of their *Gunas*. It is done by various means such as by water, heat, washing, churning, storing, place, maturing by time, impregnating, preserving and type of container. Examples are: Rice when washed with water, cooked by boiling changes its quality from *Guru* (heavy) to *laghu* (light), by the means of churning *Shothajanna* quality of curd is changed to *Shothshamana*, one year old rice transforms from heavy to light quality of digestion etc. There is a concept of *Swabhanishpratyanika* which means that the qualities attained by birth cannot be changed they remain like that even after processing the quality is decreased but not perished.

Samyoga (Combination): Combination of two or more *dravyas* resulting in formation of specific qualities which are not available while they are used single. Example Combination of ghee and honey, fish and milk.

Rashi (Quantity): *Rashi* is the quantity of food to be ingested. Two types of *Rashi* are mentioned one is *Sarvagraha* which is the entire food quantity and other is *Parigaraha* where quantity of each ingredient is considered separately.

Desha (Place): *Dravyas* originated at a particular place inherits the quality of that place in it. It is the habitat. Three types of *Desha* are *Jangala* (*Vata Bahulaya*), *Anupa* (*Kapha Bahulya*) and *Sadharana*.

Kala (Time): Two types of *Kala* are *Nityaga* (Daily basis) and *Avasthika* (Condition Based).

On daily basis in the form of day night one must consume food twice a day and never in night. Not to do *Adhyashana* (taking food before digestion of food ingested before) *Vishamashana* (improper timing,

quantity of food to be taken etc.) Also, consumption of food as per seasonal regimen comes under *Nitayaga Kala*.

In *Avasthika Kala* is condition based food consumption which means disease condition based *Pathya Ahara Vihara* is taken or Age based food consumption where the quantity of food can be determined as per agni of individual.

Upyokta (Consumer): Person who consumes food is the *Upyokta*. *Okasatmya* is habitual intake of *Ahara* and *Vihara* which is under the control of Consumer. It can either make *Pathya* and *Apathaya Ahara* conducive to itself.

Upyogamstha (Dietetic Rules): Rules for food consumption, depending upon the *Jirnahara Lakshana* i.e. digestion of previously taken food. These rules are similar for healthy as well as the diseased. They are also known as *Aharavidhividhana*. These are as follows:

Ushnaashniyata: one must eat warm food as it enhances the taste of food, *Agni*, easily digested, calms the *Vata* and excess *Kapha*.

Snighdamashniyata: One must take unctuous food as it is relishing, digestive fire stimulating, digests fast, Pacifies *Vata*, provides nourishment and strength to body and senses, improves complexion by providing nourishment to skin.

Matravatashniyata: intake of food in proper quantity. As it prolongs life and do not aggravate *Doshas*, easily passes the digestive system down to rectum, gets digested easily without hampering the *Agni*. Nature of food is also considered while food consumption in proper quantity. It is explained well that one must take heavy food half of stomach while one must not fill the stomach with light food completely.

Jirneashniyata: One must take food after proper digestion of previous food when hunger is true as it keeps *Doshasamyata* as well as *Agni* intact, good appetite, pure eructation, channels or *Strotas* open and unhampered cardiac function, along with this proper passing of stools, urine and flatus thereby enhancing longevity.

Viryavirudhamashniyata: One must take food items which are not contradictory in their properties.

Ishtadeshasropanashniyata: one must eat in desired place with all the required articles for a proper emotional calmness.

Naatidrutamashniyata: One must not eat very fast as it can enter in wrong passage and hamper other functions and one cannot relish the food properly.

Naativilambitam: One must not eat very slowly too as it does not give satisfaction to the consumer and one eats more than needed, food gets cold and is not digested properly.

Ajalpanahasatanmanabhujitam: One must eat without talking, laughing and with full concentration for attaining proper benefits of the *Ahara*.

Intake of Food as per *Prakriti*, *Karana*, *Samyoga*, *Rashi*, *Desha*, *Kaala*, *Upyogta* and *Upyogamstha* helps in preparation of good quality food. Observance of *Aharavidhi vidhana* helps in proper digestion of food without hampering the *Agni*. Food prepared and consumed in this manner is conducive for physical and mental health as it overwhelms body, mind and soul with Positivity and Happiness.

PATHYA-APATHYA AHARA

Pathya means the one which is conducive and beneficial to strotasa or channels of both body and mind. Acharaya *Charaka* has mentioned few *Nitya Pathyaahara* like *Shashtikashali*, *Yava*, *Patola Shaka*, *Amlaki*, *Mudga Antarikha Jala*, *Paya*, *Saindhava Lavana*, *Jangala Mamsa*. All these are *Laghu* in digestion, *Hitkara* for channels of body and mind, helps in *Dhatusamyata* and *Uttamadhatu* formation that is why they can be taken on regular basis. *Apathya* is opposite to *Pathya*, one which is not conducive to *Ahara* which must not be consumed on a regular basis as they are extremely heavy to digest and can hamper the digestive fire.

IMPORTANCE OF AHARA

Ahara taken in proper, time, quantity as per the need and *Agni* is Wholesome to body and will help in conservation but if taken properly leads to diseases. These *Ahara Pathya* or *Apathya* are responsible for happiness and misery in life respectively. The *Uttama Bhava Ojas* decides the strength, immunity and longevity of individual as well as the quality of future progeny. *Acharya Charaka* explains in *Sharir Sthana* that *Garbhaotpati* is cause of *Samudaya* (Combination) of all 6 *Matraja*, *Pitraja* etc *Bhavas*, i.e *Shukra Shonita* and *Atma*. *Shukra* and *Artava* of good quality are formed by *Pathya Ahara Vihara* followed by the parents. *Pathya Apathya* is related to the amount, time, place etc of the food taken. If one does not follows these rules they are susceptible to *Shukra* and *Artava Dushti* which can create genetic disorders which is practically been seen these days.

DISSCUSSION AND CONCLUSION

Ayurveda Dietetics is scientific and valid today also. As per *Acharaya Kashyapa* Health is dependent upon food. Ingestion of food only does not provide good health, but observance of these Dietetics helps in maintenance of complete state of physical, mental and social wellbeing and pacifying the present diseases while prevent the forth coming diseases. Observance of *Ayurveda* Dietetics can help in Conserving the Health of the individuals, community as well as the future generations.

REFERENCES

1. Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi(Reprint 2013). *Charaka Samhita Hindi Vaidyotini Commentary* (Vol. Part 1). Varanasi: Chaukhamba Bharti Academy.
2. Kaviraj Atridev Gupt (Reprint 2013). *Ashtanga Hridayam Vaidyotini Hindi Commentary*. Varanasi: Chaukhamba Prakashan.
3. Kaviraj Ambika Dutt Shastri (Reprint 2016). *Sushruta Samhita Ayurvedatatvasandipika Hindi Commenary* (Vol. Part 1). Varanasi: Chaukhamba Sanskrit Sansthan.
4. Dr Ravidutt Tripathi. *Ashtanga Sangraha Saroj Hindi Commentary*. Varanasi: Chaukhamba Sanskrit Pratishtan.
5. Rao, M. V. (Reprint 2011). *Textbook of Swasthavritta*. Varanasi: Chaukhamba Orientalia.
6. Samgandi, K. (2019). *Swasthvritta Suddha*. Jaipur: Ayurveda Sanskrit Hindi Pustak Bhandar.

